

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."*—ISAIAH.

No. 28, Vol. XXVII.

Saturday, July 15, 1865.

Price One Penny.

## DIFFERENT OPINIONS OF MANKIND, AND THEIR EVIL ACTIONS TOWARDS EACH OTHER.

BY ELDER THOMAS S. FRIDAY.

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"He that judgeth a matter before he heareth, is not wise."

Wherever we go we hear something about religion, some believing in one thing, and some in another, yet all professing to have their faith based upon the foundation laid by Jesus Christ when upon the earth. Why is there so much confusion and so many different opinions about religion? Have we not the Scriptures, which tell us of the dealings of God with his children anciently, and does not James say in his epistle, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him?" Now this promise is very plain and simple to all who have a desire for salvation in the kingdom of God; yet, instead of mankind asking God for wisdom and knowledge, they will go to some reverend divine seeking for instruction. Mankind have relied too much upon one another for strength and knowledge pertaining to the things of the kingdom, instead of judging for

themselves, and seeking for the assistance of that holy Spirit which lighteneth every man who cometh into the world. We must bare in mind that God is the same unchangeable being in all ages of the world, and that he has but one mode of saving men. What sort of a being must He be, if he is what most of our pious and religious friends say he is, whom most of them profess to worship and believe in? We read in Genesis, that he created man in his own image, and also in Exodus, that "they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink." In Job we read, "By the breath of God frost is given; and the breadth of the waters is straitened." In 2 Kings we find the following, "Lord, bow down thine

ear, and hear; open, Lord, thine eyes, and see: and hear the words of Sen-nacherib, which hath sent him to re-proach the living God;" and in Hebrews we are informed, that Jesus is the brightness of his, the Father's glory, and the express image of his person, and Jesus had both body, parts and passions. There are many more passages which we might bring forward in support of this, but the religious leaders of the people tell us we must spiritualize the Scriptures, or else we cannot understand them. If the Scriptures cannot be understood but by learned men, then might they as well have been written in some unknown language, which none but the learned could read, and in that case the poor and unlearned would have been dependent upon their interpretations; but this is not so, for the wisdom of the world is foolishness in the eyes of the Almighty. The Scriptures are plain and simple, and a way-faring man, though a fool, need not err therein; and though for generations past men have been gaining an education so that they might preach the Gospel, still no man, by his wisdom or learning, can find out God, or understand the truths of that holy religion which cometh down from above for the salvation of mankind, except by the aid of the Spirit of God. Why? says one. Because the Holy Spirit is the key that unlocks the door of wisdom, and brings to view the principles of eternal truth, through which the Father and Son are known, and whom to know is life eternal. It is pitiful to find men who are made after the image of God, and blessed with reason, allowing themselves to be led about by every wind of doctrine. We see thousands on the Sabbath day going to their different places of worship, and yet not one of them believing in the promises of Jesus in regard to the Gospel blessings. They profess that Jesus is their Savior, and yet reject his words in relation to the signs promised to them in the Scriptures. Truly has the poet said,—

"Dark is the human mind when bound  
In unbelief's degrading thrall;

Sunken the soul that scorns the sound

Of truth's ennobling, saving call."

"In vain call ye me Lord, Lord, and

do not the things which I command you," says the Savior. "If ye love me, ye will keep my commandments." Love is the fulfilment of the law, and those who hate God, hate his law, and consequently will not keep or abide it. Those who cannot abide this law of God on the earth, will not do his will on the earth, and so will not be prepared to abide the celestial law which governs God and all beings who dwell in his presence in the heavens. Nations have been raised to fall again, because the superstructure of society has been based upon principles of man's invention, instead of those revealed from the great fountain of all government. God made man for the great and noble purpose of preparing him to dwell in his presence, in the light and intelligence of eternity; but from creation until now he has grown weaker in his generation, by corrupting his ways, and breaking the revealed laws of heaven, as well as those directly implanted in his organization, until he has become the weak creature of a few days, months, or years at the most, struggling for existence through this life, and making no preparation for the next, which is shrouded in darkness to all who have not the light of revelation by which to see its opening glories. Statesmen, philanthropists and others, have invented and endeavored to carry out a variety of plans for the amelioration of the human family, but all alike have failed to accomplish the object designed; and when it appeared as though nothing but degeneracy, death and ruin awaited the beautiful creation of God, he again condescended to reveal principles for the regeneration and salvation of both body and spirit, striking at the root of evil, and building the work of reform on the basis of eternal truth, and guiding his servants by the dictates of continuous revelation.

How vain is it for kings to talk of the divine right to rule dominions obtained by conquest, intrigues and corruption, instead of receiving them from the God of heaven, maintaining and controlling them by his Divine aid, and by direct revelation through his servants? Christ in speaking of the condition of the world before his

second advent, says, "Because iniquity shall abound, the love of many shall wax cold." How truly is this shown forth at the present day, in men's intercourse with one another, continually seeking to build themselves up by pulling down their neighbor. This principle is carried out both in the ordinary business affairs of society, and by the nations of the earth, in the constant efforts made by them to weaken and destroy each other. The Lord will, in his righteous judgment, grant them the desires of their hearts until they are wasted away, and the few that remain will begin to realize that there is a God in heaven, and seek to know his ways, keep his commandments, and accept of the Gospel which has been revealed from heaven for their salvation. What was the first great and all-important laws given to Joseph Smith for the establishment of the Church and kingdom of God on the

earth in this dispensation? Why, faith, repentance, baptism in water for the remission of sins, and the laying on of hands by those having authority, for the reception of the Holy Ghost. All this is required of men, in order that they may become fit subjects for the blessings promised to the faithful, and without these things none can be Saints of the Most High God. Yet, bad as the world is, and all things connected therewith, it is the privilege of the Saints to live as perfect in their sphere and calling, and according to their knowledge here, as it will be in the world which is to come. If it were not so, why do they pray their heavenly Father that his will may be done on the earth as it is done in the heavens? Who will do the will of God on the earth as it is done in the heavens, if the Saints will not do it? Surely, no one, for it is them, and them alone, that do the will of God, who are indeed his Saints.

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 T O - D A Y .
 

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Some people are continually deferring till tomorrow that which they ought to perform to-day, and excusing themselves with the idea, that what they have to do will be accomplished soon enough. Now, such an idea originates in a very contracted mind, or, at least, arises from a very limited amount of knowledge of the true design of man's existence here upon the earth, which is, that he may, by his own exertions, develop those powers that are within him, strive to emulate the righteousness of his Creator, and thus work out for himself an eternal salvation of happiness.

All people desire to be happy, but some seek happiness in one way, and others in another; some strive to be happy while they are oppressing their fellow beings, others are happy in seeking to bless and benefit their fellows. In order to legally satisfy this natural desire, it is necessary for an individual to be acquainted with the will of God, and keep his holy laws and commandments so fast as

they are made known unto him by revelation. We read in the Scriptures, that as the heavens are high above the earth, so are God's ways above man's ways, and his thoughts above man's thoughts. The verity of this sentence is conspicuous in comparing the plans introduced by Jehovah for the salvation and happiness of his children, with those devised and introduced by men.

The chosen people of God in ancient time differed from other people, and the chosen people of God in modern times differ from other sects, the discrepancy being, that the Latter-day Saints aver that it is necessary for them to possess a living faith, exhibited by their works, while the majority of other religionists are content with being in possession of a dead faith, and that without works. The Latter-day Saints understand, or should understand, that they must do the will of God day by day, having for their motto, "Now is the accepted time, now is the day of salvation,"

while many of their so-called Christian friends have the presumption to assert, that their salvation is secured through the blood of Christ, without any particular exertion on their part, further than an asserted faith in their immaculate Redeemer; indeed, there are in the world individuals who suppose that they will be saved and reign with Christ on the right hand of his Father, if they neglect to serve God to-day, thinking that if they can only have sufficient time to exclaim, "Lord have mercy on me a sinner," in their last moments, that this will be sufficient to admit them into the kingdom of heaven. What vain presumption!

If an individual desires to be saved hereafter, he must take that course which will secure for him salvation to-day. If an individual desires to become great, good and Godlike, he or she must necessarily seek to become acquainted with, and perform the labors and duties of to-day. Future happiness depends upon good actions in the present. A true knowledge and practice of correct principles, is very necessary. We have many eminent examples or references in history, both religious and political, of men

who have become great and good, and thus distinguished themselves, by striving to do good day by day.

It is recorded of Titus, who succeeded his Father Vespasian, as Emperor of Rome, in the year 79, that he was a good, noble and generous man, and his example was worthy the imitation of his subjects. He evidently was also a man who sought to do some good each day. One evening, while with some friends at the supper table, he recollected that he had not done any particular good that day, and exclaimed, "O my friends, I have lost a day." Simple as this reference may seem, and insignificant as the exclamation may sound, it is nevertheless an important one, and we all should do well to bear it in mind, as our true development, exaltation and happiness depend upon the right and proper use of our time.

Then wait not till tomorrow your labor to show,

In heaven's blest cause now begin;  
Though weary the prospect, and mighty the foe,

Still battle and conquer each day as you go,  
'Til the race of mortality's run.

JOHN BURROWS.

## UNRELIABILITY OF UNINSPIRED PREDICTIONS.

(From the *Deseret News*.)

There is a marked propensity manifested by many persons to indulge in speculations concerning, and make predictions with regard to the future. Some will gather together all the floating statements having reference to the alleged diplomacy of governments, and, carefully putting them together, will declare what the results must inevitably be, according to their opinions; and if one-twentieth part of their predictions are fulfilled, they obtain a wonderful amount of credit as political prophets. Others, deeply read in Biblical history and prophecies, make calculations, and, with a gravity commensurate with the importance of the subject, will foretell the year in which the millennium will commence, declare the time when

certain predicted events will transpire, and point to prominent persons among the nations as the individuals alluded to by the Prophets, destined to play important parts in the great drama of the last days. There are some who studiously note the courses of the starry orbs, and from their positions profess to tell the month, the day and the hour when almost every event of importance will take place. Year after year are these speculations indulged in, and predictions hazarded, which in their non-fulfilment bring partial disappointment. Yet an occasional fulfilment of some statements made by these political, Biblical and astrological prophets, is sufficient to satisfy them; calculations are continued, predictions again hazarded,



only to result in renewed disappointments.

Some who believe in the revelations given by the Lord in this dispensation, are inclined to pursue a similar course. They seem to think that because certain definite points are indicated, and prominent way-marks pointed out, they ought to be able to mark before hand, with all the certainty of a well travelled road, every turning of the way, and every object that would be passed in journeying to the destination declared. Every difficulty to be encountered, every obstacle in the way, every move to be made, they foretell, and detail the minutiae of events with all imaginable gravity and confidence. What will be the result of movements made throughout the nations seems easy of comprehending to them. There is little left for faith to be exercised on, everything is so plainly stated. And when these calculations and conjectures prove erroneous, they are apt to think they have been deceived as to the truthfulness of the revelations given, and not, as is the truth, in their own imaginings.

We have not much faith in the predictions of these small prophets. "God's ways are not as man's ways." His purposes fail not. He has revealed to us certain things; declared through his servants that certain events shall surely transpire; foretold the destiny of his kingdom upon the earth, and the fate of the nations that would continue in iniquity; but he has not revealed to us all the details of the way in which his purposes will unfold themselves. Men, with the recorded past before their eyes, may reason that, as in the past the Almighty has accomplished his designs on perfectly natural principles, so in the future he will do the same, and conclude that a certain course, which to them appears in accordance with reason and revelation, is the only one by which his purposes can be consummated. In this they deceive themselves; for while every event will be brought to pass so naturally, that the ungodly and unbelieving, who reject the truth, will remain in their unbelief, the faith of those who have embraced the truth will be called into continual requisition.

The path on which we travel may wind round, to avoid ground dangerous to pass over, and be hidden for a short time from our view; but they who journey steadily on, will find it safe and secure, while they who have jotted down way-marks for themselves, may be deceived and disappointed. Faith must be exercised, hope cultivated, and a continual reliance on the promises of the Lord entertained. Because men may conjecture that thus and so shall take place at a certain time, and their conjectures and imaginings prove foolish and vain, are the purposes of God any the less surely moving on to consummation? Our whole history as a people, recorded and personal, gives us the strongest grounds for the exercise of a living and active faith in the promises of the Lord and in his overruling providences.

With nearly three hundred millions of human beings on the earth who profess to believe in God, with myriads of men appointed and paid to teach and inculcate faith in him, and with hosts of buildings erected and set apart professedly for his worship, but few of all the inhabitants of this globe really believe that the Almighty controls the destinies of nations, and overrules the affairs of the children of men. The Latter-day Saints, of all the people on the earth, are the only ones who do so; and if the purposes of the Lord unfold themselves differently from what men in their short-sightedness have calculated on, it only proves, in the end, how weak and vain are all human conjectures, and how much men require to enjoy continually the Spirit of truth. There will be times and seasons when the faith of all will be tested; there may arise circumstances that will cause our pathway to be so darkened, that none but those who possess that Spirit will be able to see the bright future beyond; but that future will be none the less brilliant and glorious.

When the Almighty speaks through his servants, however much their predictions may appear to be improbable, they will most certainly be fulfilled; and though the Lord may not reveal to us in detail every event that shall take place, he will bestow upon all

his Saints, who will live faithfully and humbly, a confidence and unshaken assurance, that will enable them to stand fast in the truth under every circumstance, and await the ultimate unfolding of his purposes.

## HISTORY OF BRIGHAM YOUNG.

(Continued from page 425.)

### SKETCH

#### OF THE AUTO-BIOGRAPHY OF GEORGE ALBERT SMITH.

(Sept. 10, 1832, I was baptized by Elder Joseph H. Wakefield, and confirmed by Elder Solomon Humphrey, in the presence of my father and mother, and many of our neighbors.

At the time of confirmation my mind was exceedingly calm and clear; but as I felt no powerful manifestation from the imposition of hands, I suffered the adversary to tempt me: it seemed as if a spirit came and said to me, "You have now committed the unpardonable sin, for you have been baptized without a change of heart." I was sorely tempted in this way for many hours; but I soon overcame, and my mind was filled with light and peace.

After this, all my young companions commenced imposing upon me, to ascertain, as they said, whether I had any religion; and unless I would submit to imposition without resenting it, they considered me a hypocrite. I went to school part of the winter of 1832-3; all the large boys combined to abuse me. I was large of my age; boys three or four years older than myself, were of my size, and had always been able to handle me with ease. I endured their abuse until I could bear it no longer; and soon convinced them by physical demonstration that my strength had very much increased, and that I was able to master the school; after which I was treated with respect.

On the evening of the 29th March, 1833, my father attempted to preach in the Yellow School-house in Potsdam village; there were present a large assembly, including priests, magistrates and lawyers; but they got

up such a riot that he was obliged to desist: after which an old lady got up and reproved them sharply for their disgraceful conduct. The leaders in this disturbance were professors of religion. X

My father sold his farm, settled up his debts, and paid several unjust claims rather than stay and defend law suits. He fitted up two wagons, with a span of horses to each; in one of them he carried brother Moses Bailey and family, and in the other his own family, which consisted of my father and mother, my sister Caroline, who was born June 6, 1820; my brother, John Lyman, who was born November 17, 1828; my cousin, Clarissa Lyman, and myself. We were accompanied by Norman D. Brown and his father and mother, members of the Church from Parishville. May 1, 1833, we started for Kirtland. On Friday, the 3rd, we arrived at Burr's Mills, Watertown, Jefferson county, and stopped with Mr. William Huntington to wait for Elder Joseph H. Wakefield and family to accompany us; while there my father preached twice.

On the 6th, we pursued our journey and camped in Ellisburgh. On the 7th, camped near Oswego, and pitched our tent for the first time. Our five covered wagons created much curiosity among the people, and we were frequently asked if we were afraid of the British, and were fleeing to the West: some told us we should die with the ague in the Michigan swamps.

On the 17th, we arrived at Silver Creek, Chautauqua county, New York, and found a Branch of the Church, and stopped with Elder Alpheus Cutler, who was an old acquaintance of my mother: here I first met with Elder Amasa Lyman, the son of Roswell Lyman, my mother's cousin, and Elder William F. Cahoon. We

attended meetings with the brethren, and for the first time heard the gift of tongues. We travelled to West-field, where there was a Branch of the Church; my father preached in the evening. I was so sleepy I could not keep awake; I went to the wagon, but was so sleepy that I could not get in to bed, although my bed was made there; but fell asleep by the wagon. While here one of brother Brown's horses died, in consequence of which he began to doubt the work of the Lord; for, said he, "If this was the work of the Lord, he would not suffer our horses to die when we are on the way to Zion."

Friday, May 25th, we arrived at Kirtland, Ohio, having travelled 500 miles. We were heartily welcomed by cousin Joseph; this was the first time I had ever seen him; he conducted us to his father's.

I was engaged during the summer and fall, quarrying and hauling rock for the Kirtland Temple, attending masons, and performing other duties about its walls. The first two loads of rock taken to the Temple ground, were hauled from Stanard's quarry, by Harvey Stauley and myself.

My father purchased a small farm of about 27 acres, two miles and a half from the Temple; and finished clearing about 10 acres during the winter and spring of 1834, and planted it with corn, &c.

In consequence of the persecution which raged against Joseph, and the constant threats to do him violence, it was found necessary to keep continual guard to prevent his being assassinated. During the fall and winter I took a part of this service, going two miles and a half to guard.

In Oct. 1833, my cousin, Jesse Johnson Smith, second son of my uncle Asahel, came to Kirtland, accompanied by his brother-in-law, Amos B. Fuller. They remained during the winter, and were baptized.

I was selected by President Joseph Smith to accompany him to Missouri. My father furnished me with a musket, generally known as a Queen's arm, a pair of pantaloons made of bed ticking, a pair of common cotton shirts, a straw hat, cloth coat and vest, a blanket, a pair of new boots, and an extra

shirt and pair of pantaloons, which my mother packed in a knapsack made of apron check.

On Sunday, May 4th, Joseph preached to the Saints in Kirtland, under the shade of the new school house, which was partially enclosed. Many of those who were to form the "camp of Zion" being present, he impressed upon them the necessity of being humble, exercising faith and patience, and living in obedience to the commandments of the Almighty, and not murmur at the dispensations of Providence. He bore testimony of the truth of the work which God had revealed through him, and promised the brethren, that if they would all live as they should before the Lord, keeping his commandments, and not like the Children of Israel murmur against the Lord and his servants, they should all safely return, and not one of them should fall upon the mission they were about to undertake; for if they were united and exercised faith, God would deliver them out of the hands of their enemies; but should they, like the Children of Israel, forget God and his promises, and treat lightly his commandments, he would visit them in his wrath, and vex them in his sore displeasure.

May 5th, 1834, I started with my brethren in the company called "Zion's Camp." I was large of my age; my eyes, which were always very weak, were unusually sore. I performed the journey to Missouri, and back to Kirtland, mostly on foot, in three months, about 2000 miles.

After my return to Kirtland I was attacked with the ague and fever, which made me an invalid until spring.

I was ordained into the first quorum of seventies, in Kirtland, March 1st, 1835, by Joseph Smith, sen., Joseph Smith, jun., and Sidney Rigdon.

June 5.—I started on a mission in company with Lyman Smith. We travelled about two thousand miles on foot, without purse or scrip, through the eastern part of Ohio, the western part of Pennsylvania and New York; held about eighty meetings, baptized eight, and preached from house to house continually; returned on the 5th of October.

Went to school and studied grammar and history part of the winter, under the direction of Joseph. I was confined to my room by inflammatory rheumatism, which rendered me nearly helpless for several weeks.

I received my endowment in the Kirtland Temple in the spring of 1836, and thereafter went on a mission to the counties Cuyahoga, Medina, Wayne, Richland, and Knox, Ohio, travelling twelve hundred miles on foot. In July, I suffered much from inflammatory rheumatism in my knees, brought on by an attempt to work in a harvest field. I could walk but little for six weeks.

In the fall I commenced going to school in the Temple, and continued to do so about four months.

In the spring of 1837, Joseph sent me on a mission to the south. I preached through Portage, Columbiana, Carroll and Jefferson, co., Ohio, and about eight months in the counties of Tyler, Harrison and Monongahela in north western Virginia; met with much opposition, and from exposure while travelling in the mountains, wading creeks, sleeping cold and incessant preaching, I suffered from inflammatory rheumatism, which again confined me for six weeks.

In the spring of 1838 I returned to Kirtland, having travelled two thousand five hundred miles, one half on foot, the other half on horseback, and accompanied my father and family to Missouri. I drove a horse team one thousand miles. I preached by the way every Sabbath, and frequently week days; our little camp attracted large congregations. We settled in Adam-ondi-Ahman, Davies's county.

I was ordained a High Counselor by Joseph's direction on the 28th of June, 1838.

I was brought before a mob court, falsely accused, and bound over for misdemeanor, in \$1000 bonds, without being allowed to introduce my witnesses; my life was threatened many times during the session of the court.

In the fall I was sent on a mission to Tennessee and Kentucky, in company with Don Carlos Smith, and returned in the winter. We travelled fifteen hundred miles, one half by

water, and the rest on foot. On our way home, being pursued by the mob, I came near perishing with cold, as we travelled two days and one night without stopping, facing a north west wind and storm. Don Carlos prevented me from freezing to death by keeping me awake. After a night's sleep, under the roof of a mobber, we travelled a day and night; we were lost on the prairie and Don Carlos came near perishing with cold. I found my father out of doors with frozen feet, the result of being driven with his family from Adam-ondi-Ahman, by the State authorities of Missouri. I visited Joseph, Hyrum and others in Liberty jail, in company with brothers Young and Kimball, and we were locked up with them for one hour. I removed my father and family to Quincy, and thence to Green Plains, distance two hundred and fifty miles.

I went to Far West, and, on the morning of the 26th of April, 1839, was ordained one of the Twelve Apostles, in place of Thomas B. Marsh who had apostatized. I returned to Illinois, the journey being five hundred miles; moved my father to Nauvoo, assisted in taking care of the sick and laying hands on them until I was prostrated for several months. I accompanied the Quorum of the Twelve on a mission to England; started Sept. 21st; disease had impaired my health until I could scarcely walk. I suffered much from sickness on the way. I sailed from New York on the 9th of March, and arrived in England April 6th, 1840. I started from Nauvoo without money, and landed in England with a sovereign. I travelled and preached in the counties of Lancaster, Chester, Stafford, Hereford, Worcester and Gloucester, and accompanied Elders Kimball and Woodruff in establishing the Church in London. My labors were crowned with success. I sailed from Liverpool on the 22nd of April, 1841, and arrived in Nauvoo on the 5th of July, having travelled on this mission 13,000 miles.

On the 25th I married Bathsheba W. Bigler, and moved to Zarahemla, Lee county, Iowa, near my father, where I built a log house. In the winter I moved to Nauvoo; Joseph



gave me lot 4, in block 123. I built a frame house, 16 by 20, and drained and improved the lot, and made it one of the most pleasant in the city.

My son, George Albert, was born, July 7, 1842.

In the fall of 1842 I went on a mission to the principle places in Illinois, preaching and allaying the prejudices that had been raised against President Joseph Smith by apostates and other enemies, travelling four hundred miles, one hundred on foot, and returned to Nauvoo, November 4. The winter was very severe, and I was confined to the house most of the time with bleeding at the lungs.

In the summer and fall of 1843 I travelled and preached through the Eastern States, attending Conferences in Ohio, Pennsylvania, New Jersey

and Massachusetts, and returned to Nauvoo, having travelled six thousand miles.

In the spring of 1844 I travelled twelve hundred miles, and preached and attended Conferences through northern Illinois, Indiana and Michigan; returned to Nauvoo, July 27th.

(While in Nauvoo I was constantly attending Councils and performing other duties at the call of President Joseph Smith. I was two years a member of the city Council of Nauvoo, and one year an alderman. A short time before his death Joseph wrapt me in his arms and said, "I love you as I do my life," and his affections were surely reciprocated. I have used my utmost endeavors to counsel the Saints and keep them from being led off the track up to the present hour.)

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, JULY 15, 1865.

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### THE POOR SAINTS BUILD UP THE KINGDOM.

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WHEN we have been brought in contact with the people called Latter-day Saints, and at various times heard them express their opinions concerning the Work of God, and more especially with regard to their own particular part and lot which they wish to occupy among the people, and the amount of good they would like to do in helping to roll on the glorious purposes of the Almighty, they have almost invariably bewailed their poverty, and have vainly sighed after wealth, not for their own gratification, but more especially for the amelioration of the down-trodden classes whose only crime is poverty, and who are so prevalent among the so-called Christian nations. This is undoubtedly a laudable desire, and far be it from us to check their zeal in the least; but we are of the opinion, that many of them speak of this matter without properly considering the position they would occupy, or how they might be disposed to act, if their desires were granted by the Almighty, and they were actually put in possession of the coveted wealth. There have, some times, men joined the Church of Jesus Christ of Latter-day Saints, who

had no inconsiderable amount of means under their control. Now, we would inquire, what has been done with that means which God had entrusted to their care—was it wholly and solely devoted to the building up of the kingdom? We answer unhesitatingly, No! In some instances, their underhanded attempts to keep that which rightfully belongs to the Lord, and to them only as stewards, from its legitimate channel, sent them to the Devil a much shorter route than they could possibly have found in the pit from which they had been digged by the servants of God. We venture to make this assertion, and not without sufficient reasons, that had it devolved on the wealthy men to build up the kingdom of God, unless direct intervention by the Almighty, they would have led the people to perdition long ago, they would shovel their wealth into the lap of the children of Satan, but righteous Lazarus might starve. No; it is the poor man that has borne the burthen of the kingdom all the day long, and those who knew not where their next meal was coming from, have paid millions to sustain the Work against the rich man's farthing. This is the principle on which they have acted. To illustrate what we mean, suppose we wish to visit a house which is a mile away, will we not commence step by step to approach it, and not think that by resting a few hours, we can then, by taking one long step, accomplish the journey in a moment; and yet that is the way that many do, and instead of walking as their strength will admit, they finally do nothing at all, but often make shipwreck of their own faith. Again, many of the people who now inhabit the lovely vales of Deseret, have been taken there by the P. E. Fund. Who are the ones, we will ask, that reimburse the P. E. Fund Company, which has been instituted for their benefit? We are well aware, that it is generally those who are not afflicted with much of this world's goods, but those who have determined to remain honest and keep their covenants, which they have made to God and their brethren. If those who have been emigrated by the P. E. Fund Company, were to pay the debts they owe—which the most of them are abundantly able to do—that Company could resume operations immediately, and thousands who are now draining the very dregs of poverty in this and other lands, could be gathered to those peaceful vales, where they could breathe the pure air of heaven, uncorrupted by the evil influences of "Modern Christianity." Do the Latter-day Saints reflect on this subject, and do they not see that the plans of the Almighty are perfect, and only want a willing and obedient people to relieve suffering humanity? We can easily see the purposes of the Lord when our minds are lit up by his Spirit. The people must act in unison to gather scattered Israel, and prepare themselves for the second coming of the Son of Man. If they do not this, they will find themselves far short of attaining that salvation which they at present anticipate.

B. Y., JUN.

## CORRESPONDENCE.

## AMERICA.

Brig *Mexicana*, 100 miles off }  
New York, June 15, 1865. }  
President Wells.

Dear Brother, — As we are now

nearly at the end of our voyage, I take my pen to write you a few lines, and tell you how affairs have gone with our little company. Before leaving Port Elizabeth, South Africa,

I wrote to inform you of my anticipated departure with a small company of Saints per brig *Mexicana*. We left accordingly on the 12th of April, and soon were out on the mighty deep, tossing on the waves. It was not long before some of the Saints were a little sick, and others more so, but as usual in such cases, a few days saw most of them quite well. We were twenty-one days making St. Helena, nothing transpiring of much importance. The company was organized at a Conference before leaving, by the appointment of myself as President, and Elder A. H. Noon as clerk and counsellor, in connection with Elder H. Smith.

On board the vessel it was so arranged, that the brethren slept in one compartment and the sisters in another, and from the day of our company coming on board, which was done without accident and with much harmony, we posted a sentry over the sisters' compartment at night, Elder Noon taking charge of the guard. I appointed prayer meetings in the men's compartment at half past 6 a.m., and in the sisters' compartment, for all hands, at about 10 a.m. and 7 p.m. We endeavored to establish cleanliness and order, in which the brethren and sisters generally co-operated, and on the whole I can say, that our little company of forty-seven souls have done well, and we have had general order, peace and harmony, although we have not escaped without a few disagreeables. For instance, the bugs on board the ship, which made their appearance before the Saints came on board, multiplied so fast in the forward part of the vessel, as to drive the sailors out of the fore-castle, and the brethren out of their compartments, compelling them to sleep on deck in all weathers, anywhere they could find a place to lie down. The brethren bore it patiently, though not very well pleased with the want of interest shown by the captain, who might have been kinder had he been so disposed. The first and second mates, however, were very considerate, and the brethren unanimously voted a testimonial to the chief mate. We have had frequent preaching and testimony meetings, at which much of the Spirit of the Lord has been en-

joyed. The captain offered us the use of his quarter deck for preaching, but after preaching there once or twice, he expressed himself displeased with some of the truths advanced, since which we have assembled elsewhere.

Whilst we were in the neighborhood of the West Indies, the captain told us he expected a hurricane—the moon for several nights having a ring around it, the sun during the day being surrounded at some distance with a bright ring, and the sky within of a leaden color. The clouds also looked ominous, and the barometer stood high; but these signs passed away without our having so much as a stiff breeze; there was, however, probably some very heavy weather at a distance from us. Our voyage has, thus far, been a most smooth and placid one, the vessel carrying studding sails nearly the whole time, and we not having encountered a really rough sea since leaving Africa, for which we have much cause to be thankful to our heavenly Father.

I now come to the one painful event of the voyage, the death of brother G. F. W. Kershaw, which took place on the 5th instant. He was sick for about three weeks, and I am inclined to think had he taken fewer strong drugs, he might perhaps have lived; when too late he himself saw his error in this respect. The brethren were very kind, and all was done that could be done for him. He died as he had lived, firm in the faith. He leaves a wife and five children to mourn his loss.

The following is a copy of the testimonial presented to Mr. Bates, together with his answer thereto:—

"Brig *Mexicana*, off New York, }  
June 14, 1865. }

To Mr. Russel Bates, chief officer of the above-named brig.

Dear Sir,—We, the undersigned, on behalf of ourselves and the company we represent, have much pleasure in tendering to you our thanks, for the uniform consideration and kindness you have shown to the passengers on board, and, in parting, we beg to express our good feelings towards you, and our desire for your welfare and speedy promotion.

M. G. ATWOOD, Prest. of Comy.

A. H. NOON, } Counsellors.  
H. SMITH, }

To which he replied—

"Brig *Mexicana*, at sea, off New York, }  
June 15, 1865. }

To Messrs. M. G. Atwood, A. H. Noon,  
and H. Smith.

Gentlemen,—I, the undersigned, hereby return my thanks to you and fellow passengers, for your appreciation of the past, and good wishes for my future welfare, conveyed to me in so flattering a testimonial this morning, which came to me quite unexpected, and which I consider too much for doing my duty, and what common civility requires. I wish to express to you and friends, my approval of the good order and harmony that has prevailed on board during the voyage. With my best wishes to you all for the future, I remain yours, &c.,

RUSSELL BATES,  
Chief Mate, *Mexicana*."

In conclusion, we feel to thank our God for the blessings that have followed us thus far, and trust his kind care may still continue over us; and asking our heavenly Father to bless you and those associated with you, in the responsible duties of your calling, we remain, respectfully, your brethren in the Gospel,

M. G. ATWOOD, Prest. of Comy.

A. H. NOON, } Counsellors.

H. SMITH, }

P.S.—We arrived in New York, all well, on the 18th inst., and expect to start for Wyoming on the 20th. The Saints are well pleased with the attention showed by brother Thomas Taylor, the agent in New York.

✓ Ship *B. S. Kimball*, off Fire Island, }  
June 15, 1865. }

President Wells.

Dear Brother,—It is with great pleasure that, as requested by you, I give an account of our voyage. It has been first-rate, this far, in regard to wind and weather. We have been a long way north, and I am sorry to inform you of the sickness we have had, betwixt measles and scarlet fever, principally amongst the children. The Jutland Saints brought these diseases with them, which caused many deaths. I think many of the cases have ended with inflammation of the brain and bowels. Captain Henry C. Dearborn has acted very respectfully to our people, and we could not expect more kindness than he has shown us. Any comfort that has been asked for the sick and needy, have never been refused. The first mate, Mr. Benjamin

Goss, has had charge of the provisions, and acted very fairly to our people. He has also assisted me in the medical department. The lesser officers on board treated us kindly, our provisions have been of good quality, and plenty of them, and we could not ask for better on ship board, but the list that Mr. Goss received from the office, was not the same as that on the tickets of the passengers. The passengers' cook has been very attentive to all the people, and did everything he could for them, as I have not heard one complaint against him. Up to this date we have had twenty-nine deaths among the Saints, one of them through old age, one in child birth, but who was consumptive and sick when she left home, and one of decline. Further matters I shall leave President Winberg to report.

May the Lord bless you and all associated with you. I remain your brother,

JOHN SWENSON.

P.S.—We have landed to-day, and shall start for Wyoming this evening. There has been one death off Castle Garden, a child, and a few are going to the hospital.

✱ New York, June 16, 1865.  
President Wells.

Dear Brother,—I take great pleasure in reporting to you the arrival of the ship *B. S. Kimball* which came into this port on Wednesday evening, June 14th, 35 days from Hamburg. The Saints had fine weather, and it would have been a very agreeable passage, only that the measles broke out before they had been to sea long, and resulted in the deaths of some thirty persons, three adults, and the rest children.

The ship was remarkably clean, and the brethren in charge had no complaints to make of anyone, or anything. The Captain and first mate were very high in their praises of everybody, and the latter told me he had now crossed the seas with our people four times, and he hoped he should make out the dozen voyages; indeed, all who has anything to do with passengers, say, that we bring the best emigrants who come into the port of New York.



Elders Winberg, Swenson and Hogstadt, seem to have had the confidence of all on board, and in fact every one looked cheerful and happy. When I went on board, many whom I had seen while on my short visit to Denmark readily recognized me, and I am sure I was equally pleased to see them, and give them welcome to "Zion's land."

After collecting railway fare, changing their money, etc., we got them all comfortably started for Wyoming on Thursday evening, that is, to the number of 420 souls. Those who had not means to go on further are here yet. I find there is not one of them who can speak English, and in consequence of the cessation of war and the large emigration, labor is not easily obtained, so I have told brother Swenson (whom I kept back to assist me with them), to go to work and get them to throw away their large heavy boxes and all unnecessary luggage, and sell all they possibly can of this kind, together with watches, jewelery &c., to assist themselves all they possibly can, and I would make out the balance to get them to Wyoming, all of which they readily agreed to. Indeed let me here say, that I have not to my knowledge made a request of one person, either in this company, or the *Belle Wood*, nor of the Saints who were in the States before, of Elder W. H. Miles, or any of the Elders who have come, but what they have agreed to, and we have so far got along without one unkind word. I say, God bless such people.

The most of the English people who remained here have obtained employment, only a few cases who have not. I sent off a small company of Saints on Tuesday last, gathered from different parts of the States. They were in charge of brother Joseph Hanmer, of Pennsylvania, a very promising young man. I requested each President of company to telegraph back to me if any difficulty arose, but as yet have heard nothing from them, so I conclude all must be right.

I am in hopes we shall now soon have the *David Hoadly* and *Mexicana* in, and then I am off for the West.

The last news from home was up to the 23rd of May, all well then. The

report is that there is trouble with the Indians, but nothing authentic has appeared. I saw a letter from Omaha, dated 9th of June, and up to that date there had been no trouble reported there. I trust all will be overruled, so that our emigration may pass on safely. With kind love, I am your brother,

THOMAS TAYLOR

June 20, 1865.

In great haste I sit down to pen you a few lines. Yesterday the *David Hoadly* and *Mexicana* arrived, they both had prosperous voyages. The *Mexicana* had lost, one a brother Kershaw, he was a poor man. We have forwarded the family on to Wyoming. The brethren and sisters all appeared very cheerful and happy, and seemed to have the utmost confidence in brother Atwood; who is a very good man. We have now got all our passengers started off by train, making together some 825 adults we have forwarded to Wyoming. In a few days I shall be off West myself.

The people have a tremendous lot of over weight luggage some 41,000 lbs., but I don't know that it is worth while to trouble you about it. I am trying to do the best I can with everything. We sold our gold at 137 the best we could at the time.

I pray the Lord to continue his blessings to you and brother Young and all my Liverpool friends, yours very truly,

THOMAS TAYLOR.

#### ENGLAND.

##### NORWICH CONFERENCE.

Norwich, June 20, 1865.

President Wells.

Dear Brother,—Knowing the interest you feel in the progress of the Gospel in this country, I will give you a faithful, though brief account of the situation of the Saints composing this Conference, and the prospects of the Work, as far as I can judge from my own observation, and from the report of the Travelling Elder, J. L. Dolten, one with whom I am proud to be associated. Our District President, W. W. Raymond, is one with us, and visits much with us amongst the different Branches.

We endeavor to meet as often as possible with the Saints, and feel blessed in so doing. We do not have a great number of strangers to meet with us, yet we still baptize one now and then. I have baptized five in one Branch, and others have given in their names for baptism. The Saints composing this Conference, are widely spread over the greater part of two counties, and to visit all the Branches requires much time and a great amount of travel. Yet, as a general thing, we find the Saints in first rate spirits; and although many of them are poor, and not blessed with the luxuries of this world's goods, those who are living their religion enjoy even a richer blessing, the Spirit of God.

It is indeed a source of consolation and joy to me, to be counted worthy of being called by the mouth of the Prophet of God, and sent forth, though in weakness, to bear a humble testimony of the truth of this great Latter-day Work, and to stand in the midst of the Saints, and behold their countenances beaming with joy and gladness, because of the great light and important truths which God has revealed and which they enjoy. When I remember the great condescension of God in permitting us to live in this favored generation, when angels have again descended, arrayed in glory and clothed in power, and conferred the everlasting Priesthood upon man—when the voice of God is heard again, and Prophets and Apostles, inspired by the Holy Ghost, are heard proclaiming glad tidings of great joy to a wicked and benighted world.

I have had the privilege of visiting all the Branches in the Conference, but cannot report all living up to their privileges, as now and then we find one whose feet are wandering in bye and forbidden paths. To such we feel to extend the hand of love, lead them from those slippery ways, and place their feet again upon the path which leads to honor and glory in our Father's kingdom.

I pray God that the happy day may speedily come, when the mist of darkness which now covers the earth, shall be swept away by the light of truth; when God shall assert his own right to teach the world wisdom by the

spirit of eternal truth; when to him every knee shall bow, and every tongue confess that Jesus is the Christ.

I remain your brother in the Gospel,  
G. W. MOUSLEY.

#### GLASGOW CONFERENCE.

Glasgow, June 26, 1865.

President Wells.

Dear Brother,—I fear from my long silence, that you may think me neglectful of my duty, in failing to keep you posted in relation to the prosperity of the Work of the Lord in this Conference. I realize that its progress is intimately associated and connected with the happiness and well-being of those who have embraced its heaven-born principles; for, when it prospers, they have more joy, and their hearts are filled with gladness, knowing, as they do, that as those principles which comprehend all truth take root in the hearts of the human family, error, tradition and superstition, those enslavers of the human mind, will have to flee before its refulgent rays, even as the morning sun chases away the darkness of the preceding night.

I am happy to be able to report things very favorable at present. The Saints generally manifest a desire to do right, and to walk up to the line of their duty before the Lord, realizing that this is the only course open to them, by which they can obtain his blessing and merit his approbation. During my short sojourn among the Saints, I have received many expressions of kindness from them, although a stranger in their midst, which has served to cheer me in the performance of my duties, and lightened the weight of responsibility which the Lord has placed upon me through his servants. I feel that I have been greatly blessed, and have had great joy in my labors, although performed in much weakness. The brethren are united with me in doing whatever is dictated by the holy Spirit. The Branch Presidents are good men, and also the local Priesthood generally, and are desirous to do their best for the advancement of the kingdom of God. There has been quite a number added by baptism, with good prospects for more. The Conference num-

bers upwards of 700 Saints, and is divided into fifteen Branches, Glasgow being first, and numbering over 200 members. The hall being situated in the heart of the city, we are favored with many strangers, who generally pay very marked attention. The people here are very strict Sabbatharians, and, like the Pharisees of old, bitter opposers of the Truth. On account of the opposition the brethren received in out-door preaching, there is little done here, although it is carried on

in the country Branches to some extent, but not so much as it might be. Financially the Conference is involved in debt, as you are aware, and our efforts have not been able to lessen it much at present, though we have better hopes for the future. The brethren are well, and unite with me in kind love to all.

Ever praying that the Lord may bless you, I remain your brother,  
JOHN RIDER.

## VARIETIES.

It is a heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth.

A genius advertises on behalf of a certain railway that "a coroner and twelve jurors will follow each regular train in special carriages, together with a few surgeons and reporters."

The commandant of a camp was greatly addicted to swearing. The Iron Duke, knowing he had been on leave of absence one day, asked if he had returned. The answer was, "Yes, sir, he arrived last night."—"Has he resumed the command?" inquired the Duke. "Yes, sir," replied the aide-de-camp, with the most consummate gravity; "he swore himself in this morning."

A certain divine in Jamaica having decided on changing his pastoral situation, mentioned his determination from the pulpit. After service was over, an old negro, who was one of his admirers, went up to him and desired to know his motives for leaving his flock. The parson answered, he had a call. "Where from, massa?" said the negro. "The Lord," answered the parson. "Massa, what you get for preaching here?"—"Three hundred pounds a year, Cæsar."—"And what you get t'oder place?"—"Five hundred."—"Ah, massa, the Lord might call you all day from five hundred to three hundred—you'd not go."

A Jew broker was standing on an oil-tub at an auction, when, in the excitement of "going, going, gone!" he stamped the staves loose, and disappeared in the oil.

An old lady inquired at one of the railway stations what time the 7.45 train would start, and was told at a quarter to eight. "Bless me!" she exclaimed, "you are always changing the time on this line."

To a lady who once complained of the insolence of some English coalheavers, their employer replied by an humble apology on his own account, adding, "But, madam, to tell you the truth, we have failed in all our efforts to get gentlemen to undertake the business."

An intoxicated man leaning against a church railing, replied in answer to a question from the sexton, that he didn't exactly belong to that church, but he was leaning that way.

"I always sing to myself," said a timber-toned canticulus, humming a tune in company in his usual distressing style. "Then you're not at all difficult to please," remarked a gratified beau.

"Ah," said old Mrs. Roosenbury, "larning is a great thing; I've often felt the need of it. Why, would you believe it, I'm now sixty years old, and only know the name of three months in the year, and them's Spring, Fall, and Autumn. I larnt the names of them when I was a little bit of a gal."

THE BATH.—Next to eating and sleeping, the bath may be ranked among the very foremost of the necessities and support of life. It is of far higher consequence, and of more utility, than any kind of manual exercise, gymnastic, or sport. It affects the system more powerfully than these, even in the very points wherein their excellence consists; and is applicable in a thousand circumstances where they are not. It does not supersede, but it ought to come before, these other practices.